



LANGUAGE MAINTENANCE ON ADDRESSING FORMS OF
CHINESE INDONESIAN KINSHIP TERMS IN SEMARANG

A THESIS
In Partial Fulfillment of the Requirements
for the Sarjana Degree Majoring Linguistics in English Department
Faculty of Humanities Diponegoro University

Submitted by:
Lim Diana Putri
13020112130026

**FACULTY OF HUMANITIES
DIPONEGORO UNIVERSITY
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PRONOUNCEMENT

The writer honestly confirms that she complies this thesis by herself and without taking any results from other researcher in S-1, S-2, S-3 and in di diploma degree of any university. The writer ascertains also that she does not quote any material from other publications or someone's paper from the references mentioned.

Semarang, 9th July 2018

Lim Diana Putri

MOTTO AND DEDICATION

I can do all things through Christ who strengthens me

Philippians 4:13

Never give up on something that you can't go a day without thinking about

Winston Churchill

This paper is dedicated to

My beloved Mom, my deceased Dad, brother, sister and

to everyone who helped me accomplish this paper.

APPROVAL

LANGUAGE MAINTENANCE ON ADDRESSING FORMS OF CHINESE INDONESIAN KINSHIP TERMS IN SEMARANG

Written by

Lim Diana Putri

NIM: 13020112130026

is approved by the thesis advisor

On 9th July, 2018

Thesis Advisor

Dwi Wulandari, S.S., M.A.

NIP. 19760042001122001

The head of the English Department

Dr. Agus Subiyanto, M.A.

NIP. 196408141990011001

VALIDATION

Approved by

Strata 1 Thesis Examination Committee

Faculty of Humanities Diponegoro University

On 3rd August 2018

Chair Person

First Member

Dr. Deli Nirmala, M.Hum

Dr. Nurhayati, M.Hum.

NIP. 196111091987032001

NIP. 196610041990012001

Second Member

Third Member

Dr. Agus Subyanto, MA.

Drs. Oktiva Herry Chandra, M.Hum

NIP. 196408141990011001

NIP. 196710041993031003

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I realize that this thesis is still far from perfect. I, therefore will be glad to receive any constructive criticism and reccomendation to make this thesis better.

Finally, I expect that this thesis will be useful to the reader who wishes to learn something about the language maintenance on addressing forms of Chinese Indonesian kinship terms in Semarang.

Semarang, 9th July 2018

Lim Diana Putri

TABLE OF CONTENT

TITLE.....	i
PRONOUNCEMENT	ii
MOTTO AND DEDICATION	iii
APPROVAL.....	iv
VALIDATION	v
ACKNOWLEDGMENT	vi
TABLE OF CONTENT	viii
ABSTRAK	x
CHAPTER 1	
INTRODUCTION.....	1
1.1. Background of the Study	1
1.2. Research Questions.....	2
1.3. Purposes of the Study.....	2
1.4. Previous Study	3
1.5. Writing Organization	6
CHAPTER 2	
REVIEW OF LITERATURE	8
2.1. History of Chinese Indonesian.....	8
2.2. Language Maintenance	10
2.3. Chinese Kinship Terms.....	13
2.4. Address Form.....	15
CHAPTER 3	
RESEARCH METHOD.....	17
3.1. Type of Research	17
3.2. Data and Sources.....	17
3.3. Population and Sample	17
3.4. Data Collection Method.....	18
3.4.1. Conversation Method.....	18

3.5. Data Analysis Method.....	19
3.6. Example of Analysis	20
3.6.1. Grandfather from father's side.....	20
3.6.2. Grandmother from father's side.....	20
CHAPTER 4	
ANALYSIS	21
4.1. Information of the Informants.....	22
4.2. Finding	23
4.2.1. Addressing Forms of Chinese Indonesian	23
4.3. Factors.....	26
4.3.1. Nuclear Family	26
4.3.2. Parental side.....	31
4.3.3. Maternal Side	36
4.4. The Tendency of Keeping Particular Address Form	39
4.4.1. The most preserved forms.....	39
4.4.2. The less used forms.....	41
4.4.3. The not used forms	43
CHAPTER 5	
CONCLUSION	48
REFERENCES.....	50
APPENDIX	52

ABSTRAK

Kedatangan orang Cina di Indonesia terjadi sejak tahun 1412 sebelum Masehi ketika Zheng Ho dan tentaranya berlabuh di Indonesia. Sejak saat itu, banyak orang Cina yang memilih tinggal dan menetap di Indonesia. Mereka juga menikah dan menghasilkan keturunan yang sering disebut dengan keturunan Tionghoa Indonesia. Bertahun-tahun mereka tinggal di Indonesia dan telah menjadi warga Negara Indonesia.

Seiring berjalannya waktu, orang Cina yang awalnya menggunakan bahasa Cina untuk berkomunikasi telah berubah menggunakan bahasa Indonesia dengan tujuan untuk memudahkan komunikasi dengan orang Indonesia dan agar bisa beradaptasi dengan daerah setempat. Namun, terdapat beberapa hal yang masih mereka jaga dengan menggunakan bahasa Cina. Salah satunya adalah bentuk sapaan keluarga.

Tujuan dari penelitian ini adalah untuk menunjukkan bentuk sapaan keluarga yang masih digunakan oleh keturunan Tionghoa Indonesia, dan untuk memberikan alasan atas pemertahanan bahasa tersebut.

Data yang digunakan merupakan panggilan istilah keluarga keturunan Tionghoa Indonesia di Semarang. Metode pengambilan data menggunakan metode percakapan. Dalam menganalisis data, penulis menggunakan teori metode Padan.

Hasil analisis menunjukkan bahwa terdapat beberapa bentuk sapaan yang digunakan yang masih mempertahankan bahasa aslinya, dan yang sudah berganti bentuk. Terdapat beberapa alasan atas penggunaan bentuk sapaan tersebut yaitu sejumlah besar pembicara, pengaruh bahasa dalam masyarakat, dan identitas budaya. Terdapat juga kecenderungan penggunaan beberapa istilah yang masih digunakan, kurang digunakan, dan sama sekali tidak digunakan. Faktor yang memengaruhi istilah tersebut masih digunakan adalah gengsi, untuk menunjukkan identitas, dan kemudahan. Sedangkan alasan istilah tersebut kurang digunakan adalah status dari keluarga tersebut kurang bermartabat, dan perbedaan suku di Cina. Alasan mengapa bentuk sapaan tersebut tidak digunakan sama sekali adalah generalisasi, simplifikasi, dan pengurangan rasa hormat.

CHAPTER 1

INTRODUCTION

1.1. Background of the Study

Culture may be defined as the kind of knowledge which we learn from other people, either by direct instruction or by watching their behavior (Hudson, 1996; p. 78). Language and culture work together in our society throughout the world and also in Indonesia. Indonesia is a country which has many cultures from different ethnics, one of which is Chinese Indonesian. Chinese people who are influenced by the culture of Indonesia, the way of life in Indonesia, and have lived in Indonesia for more than two generations are called Chinese Indonesian.

To keep the culture of Chinese, Chinese Indonesian people still preserve their language in many ways. One way is maintaining the address form of Chinese Indonesian. One Chinese Indonesian has different way to address other Chinese Indonesian based on their intimacy or distance. Many factors influence the choosing of their address form. Thus, they should have the shared knowledge to call one another.

Choosing the right address form is also the way to show the politeness to another. There are numerous Chinese Indonesians that live in Semarang. Usually they live in a group of family, areas, or they live individually. They define the way of addressing based on the age, sex, kinship terms, and social status.

This research will focus on the addressing form of kinship terms by Chinese Indonesians that live in Semarang. It is an interesting research because they have their own forms of addressing their relation. In some cases, the addressing forms have merged with Indonesian culture which influences the language maintenance of Chinese descendants in Indonesia. Thus, the research will be titled “**Language Maintenance on Addressing Forms of Chinese Indonesian Kinship Terms in Semarang**”.

1.2. Research Questions

The research questions from this research are:

1. What are the addressing forms of Chinese Indonesian family in Semarang?
2. What factors influence the Chinese Indonesians kinship terms in Semarang?

1.3. Purposes of the Study

Based on the question above, the purposes of the study are:

1. Presenting the forms of addressing that is used by Chinese Indonesians who live in Semarang.
2. Finding out the factors influencing the maintenance of address forms by Chinese Indonesians in Semarang.

2.1. Previous Study

This research is not the first research about address form. There are other research projects that conducted address form as the focus of the research and there are also research projects about Chinese Indonesian.

The first previous study is “Interferenced Indonesian Uttered by Indonesian Chinese in Semarang” written by Dian Suryani (2007). The study that analyzed the interference Indonesian uttered by Indonesian Chinese in Semarang is focusing on describing and finding the cause of the interference. The interference mostly happens because of the influence from Javanese. There are changes in phonology, morphology, syntax, vocabulary, semantic, and element. The factors of the interference are the language contact between Indonesian, Javanese, and Mandarin; the cultural attitude in maintaining Chinese’s culture; and the imperfect learning of language acquisition which result in interchanging elements and identification process.

The second previous study is written by Xuan Liu, Lanqin Zhang, and Ying Zhang (2010) titled “Study on Addressing Terms and Relevant Culture in America and China”. This research focuses on the difference address term in China and America. They analyzed the kinship terms, genetic titles, official titles, and the other address terms which concluded that there are different cultures values in America and China. They are individualism and collectivism. Individualism belongs to America where they treat others equally and formality is not important. Collectivism belongs to China where

they emphasize the views, needs, and goals of the group rather than the individual. Both of the culture values influence on the available situations of addressing terms.

The third previous study titled “Code Switching on Chinese Descendant Conversation (A Case Study of Code Switching at Pecinan Area in Semarang)” is written by Veronica (2011). This study focused on the types of code switching that occurred among Chinese descendants in Semarang, the factors and the kind of dialect that is mostly used by Chinese descendants in Semarang. She finds out that the external code switching is a dominant level of code switching used by Chinese descendants at Pecinan area in Semarang since they often switch from Indonesian into Mandarin. She also concluded that Chinese descendants switch their language according to whom they talk to.

The fourth previous study is “Language Variation in Semarang Chinese High School Teenager” conducted by Aditya Setiawan (2011). This thesis discussed the kind of languages that are used by the Chinese High School teenagers for their daily conversation and the aspects that influence the choosing of the language. From the analysis, Aditya finds that Chinese High School Teenagers are able to switch their language based on some factors (participant, setting, topic, and function). The participant plays an important role in conversing. When the teenagers discuss one topic, they may use different language from the other topic. When they are in a formal situation, they also change their language into the formal language.

The last or the fifth previous study was written by Nabila Krisnanda (2014) titled “Addressing System of Kinship Terms in Javanese Society: A Case Study among Javanese People Living in Semarang”. The writer observed the address system of Javanese society in daily conversation. The purpose of the research is to know the actual use of addressing system of Javanese kinship terms and to find out the factors that influence the use of the address form in kinship terms of Javanese. Nabila finds out that the Javanese Address form has been shifted and improved. She found that the term *Pak*, *Bu*, *Mas*, and *Mbak* are open address forms which can be used to address family members or to non-family members. Also there are some Javanese address forms that are no longer used because its inferiority connotation meaning. For example they tend to use *Ibu* rather than *Mak* or *Mbok*. The factors that influence the Javanese address forms are intimacy, solidarity, politeness, and power.

The three research projects above talk about Chinese Descendants. One research project talks about the address forms and one research project compares the China and American culture. However, none of them is talking about the address forms of Chinese Indonesians. Generally they analyze the language variation whether it is code switching or interference. That is why the writer will try to analyze the address forms of Chinese Indonesians and the reason of the maintenance to complete other research projects.

2.2. Writing Organization

In order to make a systematic writing, the writer divides the thesis into five chapters that is organized as follows:

Chapter 1 : Introduction

This chapter consists of background of the study, research questions, purposes of the study, previous study, and writing organization.

Chapter 2 : Review of Literature

This chapter explains the theories related to the study. It contains the history of Chinese Indonesian, language maintenance, kinship term, and address form.

Chapter 3 : Research Method

This chapter describes the type of the research, method of collecting data, data sources, population and sample, method of analyzing data, method of presenting data, and an example of analysis.

Chapter 4 : Analysis

This chapter discusses about the result of the data analysis. It presents the address forms that are used by Chinese Indonesian in Semarang, the reason of why the forms changed or not, and the tendency of keeping particular forms.

Chapter 5 : Conclusion

This chapter draws the conclusion of the research.

CHAPTER 2

REVIEW OF LITERATURE

3.1. History of Chinese Indonesian

There are so many evidences to proof the arrival of Chinese to Asia especially in South East Asia. They have come to Asia since 300 B.C as a trader. At first they only came temporarily but then they lived permanently in the area which is now called Banten. The biggest arrival of Chinese to Indonesia is in 1412 A.D when Zheng Ho came with his army fleet. After Zheng Ho, the biggest arrival came in 1417-1419. They lived mostly in coast cities along North Coast of Java. They worked as traders, farmers, and they were opening hotels, restaurants, and workshops (Hidajat, 1993). In 1725, the number of Chinese who came to Indonesia had reached 10.000 people (Purcell, 1987). In colonization era, Chinese people became the broker in trading imported commodities between colonial and the residents. The colonial also separated their places of living according to their ethnics. The Javanese lived in “Kampung Jawa” while the Chinese lived in “Pecinan”.

After the end of the 19th century, the number of Chinese in Indonesia increased and there are some classifications of Chinese. The first one is the Totok Chinese. The Totok Chinese came to Indonesia as a whole family (husband, wife, and children). They came as an exclusive group. They used their own language and did the marriage in their own group. The second one

is the Peranakan Chinese. These are the Chinese people who immigrated alone leaving their wives and children in China and lived in Indonesia and married Indonesian people. Thus, the mixture between Chinese and Indonesia happened. They mostly spoke Malay language and were already influenced by the local culture and tradition.

When the Chinese came to Indonesia, they still used their own language. Then they learned the regional language and used it as a solidarity language. According to Jennifer and Wang Gung Wu (1991), the Indonesian language that is used by Chinese Indonesian has the following characteristics:

- a. The combination of regional languages and Indonesian elements are usually used.
- b. If there is honorific style in the regional language, the Chinese Indonesian will use the lowest level of the honorifics.
- c. Mandarin's words are inserted to Indonesian. The maintenance of Mandarin's words indicates that they maintained Chinese identity.

After Reformation era, the government has allowed every custom and culture from Chinese to be practiced by the Chinese in Indonesia. In 2003 the Chinese New Year has been accepted as a national holiday by President Megawati. The political recognition after the reformation make the Chinese Indonesian people feel more at ease although there is still some discrimination that happened in some areas in Indonesia (Wibowo, 2012).

3.2. Language Maintenance

Language maintenance is a situation when a speech-community can maintain or continue using their language from generation to generation although there are conditions that could affect them to shift to another language (Jendra, 2010:144). According to Winford in Jendra (2010:144), language maintenance means preservation by a speech community.

To maintain a language, there are three generation processes according to what Fishman (1966) has described in the following description:

- a. The first generation learns as much majority language as it can but speaks the mother tongue at home.
- b. The second generation speaks the mother tongue at home but shifts to unaccented majority language at school and in the workplace.
- c. By the third generation, majority language becomes the home language, and effective knowledge of the minority language disappears.

Zanden (1990) says that the purpose of maintaining a language is to decrease the feelings of powerlessness and anomie which often accompany the entry of immigrants and their children into a different mainstream culture. Another purpose of maintaining language is reinforced by the increasing demand for foreign language skills in the labor market which can develop the immigrants' economic condition. According to Ruiz (1984), the importance of maintaining language is not only as a personal resource, but also as a societal and national resource.

There are some factors that contribute to the maintaining of a language (Jendra, 2010:145).

a. Larger numbers of speakers

When there are two or more languages in a community, the group which has more speakers has a higher possibility to maintain their language. On the other hand, the group with fewer speakers has more challenge to maintain their language.

b. Concentration of living

As in immigrant cases, the groups of immigrant people who live in one place (concentration) will be possible to maintain the language than the groups which live separately. If an immigrant's lives are surrounded by different language, it will influence the immigrant to shift the language to the language spoken by the surrounding especially to the language with a better economic and politic value.

c. Identity and pride of culture

A group of language speakers may succeed in maintaining their language if it is related to the culture even though they are in a small numbers. When the language and the culture are related, the speakers believe that it is also important to keep maintaining the language as their culture identity. With such faith, the speakers carry a certain pride in using the language.

d. Better economic condition

Immigrants with better economic condition believe that their fortune is also because of the language they use. It influenced at work; if the people can speak the language, they will get a better job in a good position. This economic promise will help the language to be maintained. The more we can be bilingual, the more we get better job to get better economic condition in some aspects of work. They also can maintain their language because they will use the language more often.

Donghui Zhang (2008) says that, immigrants from linguistically different background have long faced the task of maintaining the language of origin in their children. After the immigrants moved from one country to another, they are inevitably under the influence of two culture systems.

Language maintenance influences and is influenced by the various factors. An important task is left to the immigrants whether to stay loyal and attach to their language and culture or to assimilate and adopt the way of living from their current society. La Fromboise in Donghui Zhang (2008) presented five models of acculturation that might occur to immigrants in the following explanation:

a. Assimilation

Assimilation indicates that the immigrants will eventually become the members of majority group and lose identification of their origin culture as they gradually acquire a new identity from their current culture.

b. Acculturation

Acculturation is accepting the majority culture by the minority person, but will always be identified as a member of minority culture and suffer from a sense of inferiority of his/her own ethnicity.

c. Alternation

In the alternation, there is no a hierarchical relationship between two cultures. The origin culture and the current culture are parallel to each other.

d. Multiculturalism

Multiculturalism indicates that any person (not only the minority) is influenced by multiple cultures of different social groups and the various culture are tied together within a multicultural framework and serve common functions instead of operating separately.

e. Fusion

Fusion suggests that cultures sharing an economic, political, or geographic space will fuse together until the respective sharing of institutional structure will produce a new common culture.

3.3. Chinese Kinship Terms

Kinship systems are a universal system of languages, because kinship is so important in social organization. Kinship terminology describes how people refer to relatives by blood (or descent) and marriage (Wardough, 1986: 229). These terms are simple because we can relate them with

considerable confidence to the actual words that people use to describe a particular kin relationship.

The Chinese family is seldom an independent unit, but a member of the greater-family (Ching-Chao Wu, 1927). The greater family is well-organized. The Chinese have different kinship terms for father's side and mother's side. There are also hierarchical relationships between family members where the positions of men are superior. For example, there is no kinship term for the parents of grandfather from mother side. There is also no kinship term for the descendant of a son from the mother side.

There are four points that should be noted from Chinese kinship terms.

- a. First, there are five different terms for the word uncle (younger uncle, older uncle, and uncle-in law from father's side; uncle and uncle-in law from mother's side).
- b. Second, there are also five different terms for the word aunt (older aunt-in law, younger aunt-in law, and aunt from father's side; aunt-in law and aunt from mother's side).
- c. Third, age is a base for the difference of kinship terms. For example the kinship terms for older uncle and younger uncle from father's side. The difference of the aunt-in law from father's side is not based on their own age but to the age of the husband (uncle).
- d. Fourth, age status is disregarded in addressing mother's brothers and father's sisters. There is only one term for mother's elder and younger brother and one term for father's elder and younger sisters.

In the practice, there are also many deviations by Chinese. Thus Chinese family relationship is well defined and no one misunderstands another when he refers to a particular kinsman.

3.4. Address Form

Address forms are the words speakers use to designate the person they are talking to while they are talking to them. Forms of address are derived from identity in the context (Holmes, 2001:269). Address form can also be defined as a way to name or address another.

The function of the address form is important. It defines the role of person in society, the social position, and the social identity. Address forms are also used to convey such in-group membership include generic names and terms. Other may use to singular respected or distant alters. The general forms of address form are title (T), first name (FN), last name (LN), nickname, and so on.

Addressing form is not as easy as it may seem. There is context, culture, and factors that define the choosing of address forms. As Wardaugh (1986:270) said, it is polite to not using any address term at all when we are in doubt of choosing the address form but it is impolite if we do not attach any address form in France. According to him, as we age and the family relationship change, the issues of naming and addressing may arise. *Mom* become *Grandma*, *Gran*, or *Nana* and *Dad* become *Grandad* (1986:271).

Another way of addressing form is also valid for non-humans. People give names to non-humans as well as humans.

Holmes (2001:272) said that the interaction between social status and social distance in many Western societies is more complicated which results in two situations: (a) high status with high solidarity and (b) low status with low solidarity. However, in many eastern and Asian societies, the status differences are what determine the addressing. Wardaugh (1986:272) also said that the social factors that define the use of the address forms are the particular occasion, the social status or rank, sex, age, family relationship, occupational hierarchy, race, or transactional status.

CHAPTER 3

RESEARCH METHOD

4.1. Type of Research

In this research, the writer used descriptive qualitative research. As Cresswell (2010) said, qualitative research is a method to explore and understand the meaning which –by someone or groups- comes from social problem or humanity. The qualitative descriptive method is used because the data will be served and analyzed descriptively with comprehensive explanation. It will deeply describe what and why the case of the language phenomenon could be occurred. This research gave the descriptive data in the form of terms which is used by Chinese Indonesia in Semarang to address their family.

4.2. Data and Sources

Based on the topic of this research, the data for the research are the kinship terms to address the family member. The terms are uttered by Chinese Indonesian in Semarang. There will be 10 families of Chinese Indonesian in Semarang as the source of the data.

4.3. Population and Sample

The data population of this research is the address forms of Chinese Indonesian kinship terms that live in Semarang.

The writer used the purposive sampling to determine the sample. It means that the writer did not choose the sample randomly but based on some criteria. Because the number of Chinese Indonesian who lives in Semarang is numerous, the writer only use 10 families of Chinese Indonesian I Semarang who still have an extended family. The Chinese Indonesian families are the mono ethnic one that the writer knows. The families lives in some areas in Semarang. Those were the areas at *MT Haryono, Pecinan, Puri Anjasmoro, and Plamongan Indah*.

4.4. Data Collection Method

In order to get the qualified data related to the address terms, the writer used the methods from Sudaryanto on his book *Metode dan Aneka Teknik Analisis Bahasa* (1993). The writer used Conversation Method to get the data and investigate the reason of using the address forms.

4.4.1. Conversation Method

4.4.1.1. Interview

The writer interviewed the participants in order to get the data. A face to face communication and simple interview is used to collect the data and ask some questions. The question is about why the participants used the address form. The process of using the address forms is also asked. With the interview, the writer can determine the factors of the language maintenance on the use of address forms by Chinese Indonesian in Semarang.

4.4.1.2. Note-taking technique

The writer does not record the interview, and just note-taking because the data can be collected by the note-taking technique.

4.5. Data Analysis Method

To analyze the data, the writer used Identity Method (Metode Padan). It is used because the determiner device is outside the language. The writer focused on the Referential Identity Method. Based on Sudaryanto (1993), referential identity method is the method where the defining-tools are the actual that is shown by the language or referent language.

The writer used the language maintenance theory as a base in answering the research question. The following are steps in analyzing the data:

- 1) After collecting the data, the writer classified the data according to the list of family.
- 2) The writer tried to classify the changes of the forms
- 3) After that, the writer classified the reason of the changes based on the theory of language maintenance.
- 4) The writer presented the data in the table which is followed by descriptive explanation to make it easier.

4.6. Example of Analysis

4.6.1. Grandfather from father's side

Chinese Address Form	Chinese Indonesian Address Form	Factor
yéye	Engkong	Large number of speaker
	Kung-kung	Identity and Pride of Culture

Originally, the word “gong” (read: kong) comes from the grandfather of the mother's side. However in Semarang, it is used in the father's side. The main reason of using the form is there are large number of speakers who are using that form, and the consideration of identity and pride of culture.

4.6.2. Grandmother from father's side

Chinese Address Form	Chinese Indonesian Address Form	Factor
nǎinai	Emak	Large number of speaker
	Bobo	Identity and Pride of Culture

The terms “bobo” is originally used for grandmother from mother's side. However the terms “emak” is used in Semarang to call grandmother because there are large number of speakers used it.

CHAPTER 4

ANALYSIS

Address form is a way to name or address another. In family relationship, we have our own way to address our family. It also happens in Chinese Indonesia people who live in Semarang. Apparently, they have their own way to address their family. However, there are families who don't stick to the way it should be as Chinese descendants. They choose not to maintain their address forms due to some reasons.

In this chapter, the writer presents the result of the study. First, the writer finds the forms of kinship terms in Chinese Indonesian in Semarang. Second, there are some factors behind the use of the address forms. In this analysis, there are changes of forms that are not used again by the Chinese descendants in Indonesia especially in Semarang. The writer also presents the kinship terms that are used by Chinese people to determine whether they still maintain their traditional address forms or not. In Chinese, the kinship terms for relatives are divided in paternal side and maternal side. The address forms of nuclear family are the same either from the paternal side or maternal side.

This data analysis consists of three sub-topics. The writer presents the informants data first to determine the factors. In the second sub-topics, the writer presents the address forms that are used or unused by Chinese Indonesian in Semarang. Next, in the last sub-topics the writer explains the factors that influence the use of the forms.

5.1. Information of the Informants

There are 10 informants in this analysis. They are 5 workers, and 5 students. All of them are Chinese Indonesian. They come from various backgrounds. There are some factors that influence their life. All 10 informants are influenced by educational background, social background, and family background.

The educational background refers to the people they are interacted with. The schools which they attend influence the use of address terms because the ethnic diversity of their schoolmates. Their schoolmates influence the use of the forms which could make the forms change or unchanged.

The social background refers to the activities they do in the environment. The people they are interacted with in social life influence the use of address forms. Half of the informants are workers so they are interacted with non-Chinese Indonesian too. Meanwhile, the informants who are the students interacted in non-academic organization such as religion organization.

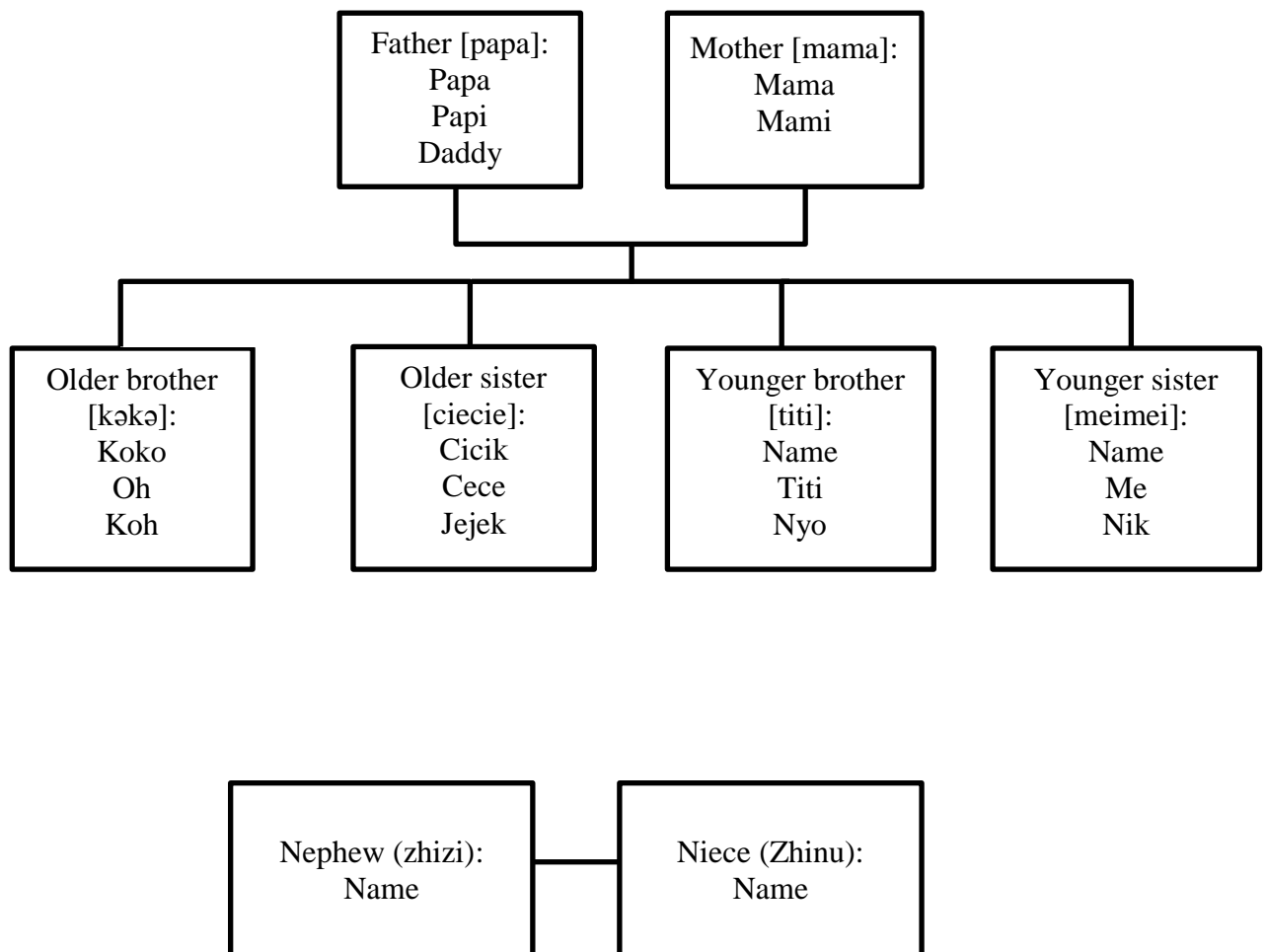
The family background refers to which there is mixed marriage in the family or not and the habit of preserving the tradition. From the data, it can be known that there is no mixed marriage from all informants. It means that all informants have no mixed ethnicity either than Chinese Indonesian.

5.2. Finding

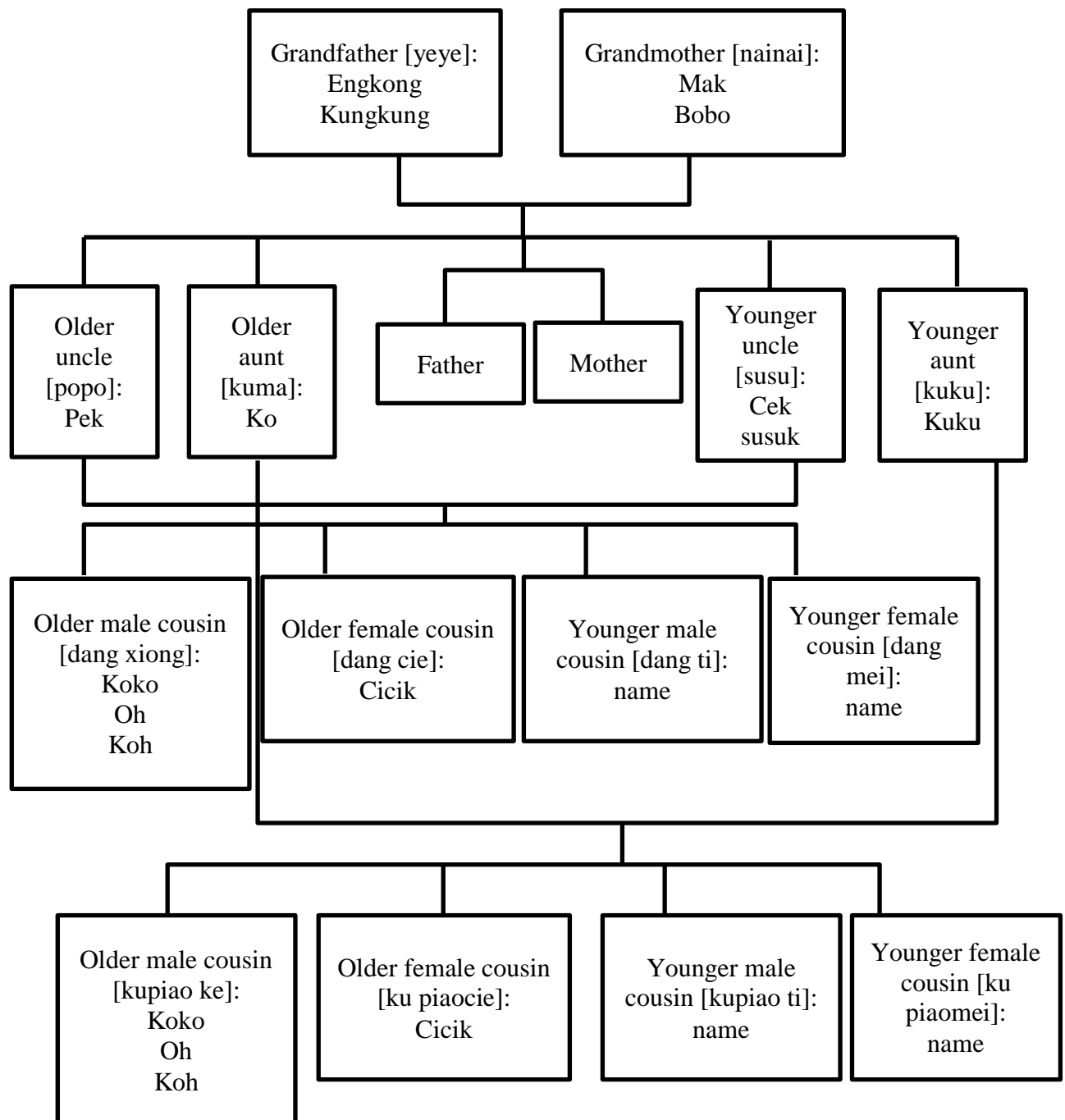
In this finding, the writer divides the forms into three tables: nuclear family, paternal side and maternal side to ease the analysis.

5.2.1. Addressing Forms of Chinese Indonesian

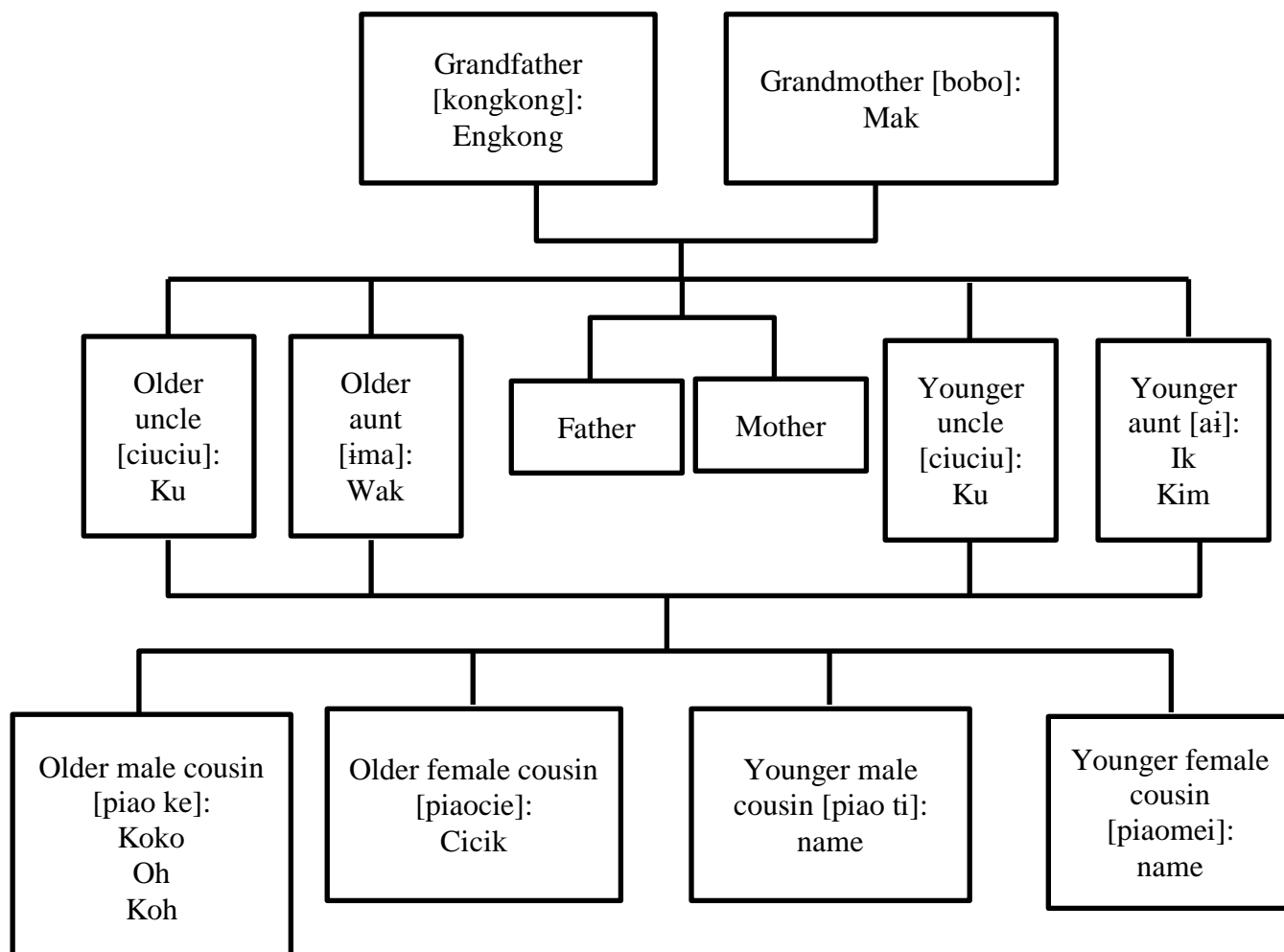
5.2.1.1. Nuclear Family



5.2.1.2. Paternal side



5.2.1.3. Maternal Side



5.3. Factors

5.3.1. Nuclear Family

a. Father

There are three forms that are used by the informants: papa, papi, and daddy. Among them, the form “papi” is the most used form. The form “papa” is in the second place, and the form “daddy” is in the third place.

The three forms express different factors. “Papi” is used related to the large number of speaker which there is five out of ten people use the form. This form is almost similar with the original form but the phone is changed from baba [papa] into papi [papi].

The form “papa” is the same with the original Chinese form baba [papa]. They maintain the original form because there are large number of speakers (4 out of 10 people use it) and they also want to keep their identity as a Chinese Indonesian. This is interesting as we see that the term “papi” is more used rather than the original form “papa”. As the writer analyzed from interviewing the participant, they use the term “papi” because of the word convenience. When they were children, their parents also taught them to use the term “papa” but as they grow they felt more comfortable to use the term “papi”.

“Daddy” is used in the family which is related to the culture although it is in small number. The participant chooses to use the form “daddy” because they are already influenced with the western culture from the movies and they thought that it is cool.

b. Mother

In this reference, there are two forms that are used by the informants; those are “mama” and “mami”.

The form “mama” is used because there is large number of speaker using the form (6 out of 10 people). Thus, there is high possibility in maintaining the form. This form is also the same with the original Chinese form mama [mama] which means Chinese Indonesian still maintain the original form.

The families who use the form “mami” have several factors. The form is almost similar to the original Chinese form but the phone is changed from mama [mama] to mami [mami]. It happens because there is word convenience in saying “mami” rather than “mama”. The other factor is because the participants are already in the third generation or fourth generation from the Chinese so they do not really concern about the importance of the original address form.

As the writer analyze, according to *Majalah Pembinaan Bahasa Indonesia Volume 5-8* published in 1984, in Dutch

colonial period, educated people who learned Dutch used the address form “mammie” and “pappie”, “mamma” and “pappa”, or “mammaatje” and “pappaatje”. From those address forms were born the forms “mami” and “papi” which are used until now.

c. Older sister

The forms “cicik”, “cece”, and “jejek” are used to address the older sister. Large number of speaker used the form “cicik” (70%) which makes this form widely used. This form is similar to the original form but some phones are omitted and the last phone is added from “Jiejie” [ciecie] to “cicik” [cici?]. It happens because of the influence from the environment where they live because almost of their neighbors are also Chinese Indonesian.

Meanwhile, the forms “cece” is used by participants who still have family relation from East Java. Although the participants have lived in Semarang, they still use the form to preserve their culture. The form “jejek” related to the word convenience since this form is only used by one participant. The form is gradually changing from cicik [cici?] to jejek [jeje?] since the participant was child and it became a habit until the participant is adult.

d. Younger sister

To address the younger sister, some families use the name of the person. It happens because of the culture of the family which doesn't use the address form of younger sister. However, there are also families who use the form "meme" [meme]. This form is almost similar to the Chinese address form "meimei" [meimei], but they omitted the phone /i/. From the interview it can be concluded that they want to maintain the form because they are still proud of themselves as Chinese and they want the form to be maintained and be used by their descendants.

From the analysis, it is found that there is another form to address the younger sister, which is "nik". This form is used by some families although they are in small number. They use the form because of the influence from the adults who usually call the young girl in general "nik". It becomes a habit in their family and uses it to address their younger sister.

e. Older brother

There are also three forms of addressing the older brother. The form "koko" is widely used based from the analysis. There are larger number of speakers who use the form rather than the forms "oh" and "koh". 30% of the informants use the form "oh" because of the concentration of living. The families who use this

form live in the same area (tlogosari). So it is possible that they use the same form.

There are also families who use the form “koh” to address older brother. The form “koh” is apparently the shorter form of “koko” with the addition of phone /h/ at the end of the form. This is happen due to the culture of the family who inherited the form and continuously used by the descendant. Although there are only two families who use the form, they still maintain it because they are accustomed to the form and they would feel weird if they change the form with the original one.

f. Younger brother

There are large numbers of families who use the name of the related person to address the younger brother. It happens because of the loss of the family culture which means they do not concern in keeping family tradition. Nevertheless, there is one family who still use the original form. Although they are only in small number, they still keep maintaining the original Chinese form “didi” [titi] because they want to keep their identity as Chinese descendant. The elders play an important role in maintaining the form because they are the one who taught their descendant to use that form.

The form “nyo” is another form to address the younger brother. In this case, this form is used because of the influence from the adults who always address the little boy “nyo” and it becomes a habit which makes the families address their younger brother “nyo”. We can see a generalization in this case.

g. Nephew and Niece

There are no families who still use the kinship term to address nephew and niece from this analysis. Generally, they address them by the name. This is happening because their elders did not tell them the original form to address niece and nephew and they did not care too much about maintaining the forms. It makes the descendants do not know the forms and do not use the forms.

5.3.2. Parental side

a. Grandfather

There are two forms that are used by the informants to address grandfather. The form “engkong” is widely used among them. There are large numbers of speakers that influence the using of the form. The other form is “kungkung” which is only used by one family. This is a case of identity and pride of culture factor. The factor is because the family which is the

grandfather comes from outside Semarang where the Chinese Indonesians use the form “kungkung”. Thus when the family moved to Semarang they still keep the form. Although there are not many families who use this form, they still use “kungkung” to maintain their culture.

The Chinese Indonesian form of grandfather and the original Chinese form are totally different in this case. It can happen because of the influence from the environment, the culture of the family, and the number of speakers who use it. If it is happening continuously, the form “yeye” may be disappeared among the Chinese Indonesian in Semarang.

b. Grandmother

To address grandmother, two forms are used by the informants. The first one is “mak”. This form is often used among the informants. There is large number of speakers use this form. The second form is “bobo”. There is only a family uses this form. Similar with the grandfather’s form, the form “bobo” is also from the family who comes from outside Semarang. To keep their identity, they use the form “bobo” instead of “mak” which is largely used.

The Chinese Indonesian form of grandmother and the original Chinese form from the parental side are totally

different. The factors are many, such as the number of speakers, the influence of the environment, and the identity and pride of culture.

c. Older uncle

From the analysis, it is found that the form “pek” is used to address older uncle. All the informants use this form because of some reasons. The first one is the large number of speaker. This form has many speakers which make it possible to be maintained. The second one is the concentration of living. The families who live within an area tend to maintain the form. Since they live in the same area (Semarang) the form “pek” is maintained.

d. Younger uncle

The forms “cek” and “susuk” are used to address younger uncle. “Cek” is widely used because the numbers of speakers are larger than “susuk”. The form “susuk” is used by only a small number of families. It is used mostly by non-Semarang descendants for example from Kalimantan. They still keep maintaining their culture as their identity in the environment.

The form “susuk” is almost similar to the original one “shushu” [susu] with the addition of the phone /ʔ/ at the end of

the form. This can happen through the influence from the environment where the family lives.

e. Older aunt

The form to address older aunt by the informants is “ko” [kɔ]. This form is used and can be maintained because many families use it. The numbers of the speakers influence the using and the maintaining of the form. In general it is still being used by Chinese Indonesian in Semarang.

f. Younger aunt

The informants use the original form in this kinship term “kuku” [kuku]. The form is maintained through some factors, those are: large number of speaker (all 10 participants use the same form), the concentration of living (the participants live in Semarang), and the identity and pride of culture (the participants are Chinese Indonesian and they were taught to maintain their culture). These three factors influence the family so the form can be maintained.

g. Older male cousin, uncle’s son and aunt’s son

There is no form used by the informants to address the older male cousin. They use the older brother’s forms instead. It

happened because there are no speakers who use the original form. Fewer speakers make the form is less used. This led to the disappearing of the form in the environment.

However, they tend to use the forms of addressing the older brother because the older male cousin is considered as their own older brother. That is why they address them with that forms.

h. Younger male cousin, uncle's son and aunt's son

Unlike the older male cousin, the informants address the younger male cousin with their name. Although they still consider the younger male cousin as their younger brother, they did not address them by the form of the younger brother. It is because the form of the younger brother is more intimate than the older brother which they can use to everyone which is older. The fact that there are not many people use it also the reason of the disappearing of the form from the environment in a way that people are not more interested in keeping it as part of their identity.

i. Older female cousin, uncle's daughter and aunt's daughter

To address the older female cousin, the informants use one of the older sister's forms. There are many speakers who use this form which make this form emerged and are maintained.

They consider the older female cousin so they call them with the form of older sister.

j. Younger female cousin, uncle's daughter and aunt's daughter

The informants use the name to address the younger female cousin. The same reason also happened in this form like the younger male cousin. The form of younger sister is more private than the form of older sister. It makes the informants prefer to address by the name rather than the form of younger sister. Fewer speakers are also the reason of this case.

5.3.3. Maternal Side

a. Grandfather

The form of addressing grandfather in maternal side by the informants is “engkong” which is similar with the paternal side. There are many speakers who use this form which can be seen that 100% of the participants use the form. It makes the form can be maintained.

b. Grandmother

In this kinship term, all the participants use the same term “mak”. The number of speakers is the main factor of this using. The culture of the family is also the reason of using this form

because of the knowledge from the elders to call their grandmother “mak”.

c. Older uncle and younger uncle

The form of addressing the older and younger uncle from the maternal side is the same according to the data from the informants. They use the term “ku” to call them. It happened because there are many speakers who use the form and they do not differentiate the using whether the uncle is older or younger. The concentration of living may also affect the using of this form considering all the informants are living in Semarang.

d. Older aunt

The form to address the older aunt is “wak”. All the participants use this term. The factor is because their parents taught them to do so. The other factor is because there is large number of speaker which is 100% in this case. Because the speaker is many, the term has the possibility to be maintained.

e. Younger aunt

There are two forms that are used by the informants. The form “ik” is more used with the percentage of 70%. Meanwhile, there are fewer speakers who use the form “kim” but they still

maintain the form. This is because the families are non-Semarang descendants and they want to keep their own culture so they did not change the address form although the term “ik” is more generally used in Semarang.

f. Older male cousin

Similar with the older male cousin from the paternal side, the informants also use the same form with the one from the maternal side. They consider their cousin as the older brother and use it to address the older male cousin.

g. Younger male cousin

The informants use the name to address the younger male cousin. The reason is the culture of the family which they do not use any special forms to address the younger cousin.

h. Older female cousin

The data is similar with the older female cousin from the paternal side. The informants use the forms from the older sister to address older female cousin. This is happened mostly because of the culture of the family. The parents do not teach the children any special forms of older cousin so the children use the forms of older sister to respect them as they are older.

i. Younger female cousin

The informants also do not use any forms to address younger female cousin. The factor is because the parents do not teach them. Thus, they only address the younger cousin with the name as they do not have to respect them.

5.4. The Tendency of Keeping Particular Address Form

Language maintenance happens in this data analysis. It is shown by the maintenance of some forms which is used by Chinese Indonesians. However, not all of the forms are maintained by them. Thus, the writer classifies the tendency of the language maintenance in three groups.

5.4.1. The most preserved forms

These are the forms that are most preserved by Chinese Indonesian in Semarang:

- a. Father: “Baba” [papa] (see page 27)
- b. Mother: “Mama” [mama] (see page 28)
- c. Younger aunt from paternal side: “Gugu” [kuku] (see page 36)

There are reasons why Chinese Indonesians keep preserving these forms. The first one is prestigious. Prestigious is from the word “prestige” which means respect or admiration caused by somebody’s success, status, etc. (Oxford learner’s pocket

dictionary, 2008) Father and Mother always have their own prestige, and as a child it is correct to address parents as it should be. It would be a disrespectful if you address the parents just by her name although there are some countries which did that; but in Chinese tradition, a respect to parents is a must and you would be called as a disrespect child if you do not address the parents with mama [mama] and baba [papa]. In Chinese the terms baba [papa] and mama [mama] are used for generations. It is different with the other culture for example Javanese who called the father as “Bapak”, “Pak” or “Rama”, and the mother as “Ibu”, “Bu” or “Mamak”; or Betawi ethnic who called the father as “Abah” or “Babe” and the mother as “Nyak”. Thereby, Baba [papa] and mama [mama] indeed are the terms to address father and mother in Chinese or as a Chinese Indonesian.

The second one is to show their identity – in this case is on their status as a Chinese father, mother, and younger aunt. Not everyone can be called as Papa and Mama. Only those who have child and are Chinese descendants can be called papa and mama. That is why the form of father and mother is used and preserved so that people know that their identity is Chinese parents. Also not everyone can be called as Kuku. Only those who are Chinese women and have a niece/nephew can be called Kuku. It makes this

as an identity which Chinese Indonesian preserved and they are proud of it.

The third one is the easiness. The term mama [mama], papa [papa], and gugu [kuku] have the same pattern. They only have two syllables and they are a repetition. Such easy form can be memorized and pronounced easily by the Chinese Indonesians. That is why the easiness of these forms makes the Chinese Indonesians preserve the forms. There are many forms which have only two syllables and are a repetition but they are not the most preserved one because of the other reason which will be explained in the next discussion.

5.4.2. The less used forms

The less used forms are the forms which are still used by some families but not all of the participants use the forms. Those forms are:

- a. Older sister: “cicik” [cici?] (page 29)
- b. Younger sister: “meme” [meme] (page 30)
- c. Older brother: “koko” [koko] (page 31)
- d. Younger brother: “didi” [titi] (page 32)
- e. Younger uncle from paternal side: “susuk” [susu?] (page 35)

From the forms above we can see that there are some terms that are still being used but not all of the terms are the same with the

original one. There are differences in the way they address the family. There are some reasons of being that way. First, the status of the family is less prestigious. Different from mother and father who have higher status, brother and sister have the same status with the participants and it makes them less prestigious than the parents.

However, the participants still have respect for their older brother and sister. That is why they still have a form to address their older brother and sister; they are not calling them just by their name. On the other side, we have some participants who address their younger brother or sister with only their name. There is a reducing of respect here. They feel that they do not have to use special form to address their younger brother or sister which made them address with only their name. While the parents are also alright with that, so it becomes a new form itself.

Second reason, it is because of the different ethnic of Chinese. When Chinese came to Indonesia, it turned out that there are many ethnics of Chinese. One of them is Hokkien. The terms like Cici [cici] and Koko [koko] are from hokkien. After the second generation of Chinese Indonesian, the terms are gradually changing. The changing is caused by the influence of the adaptation in Indonesia. If they live in Kalimantan, they will speak more likely Kalimantan people with their dialect. If they live in

Java, their dialect will follow the Javanese so that they can blend in with the local culture. This is what makes the pronunciations of the forms are also changing; because they have been used to their local dialect where they live, it is affecting the way they pronounce the address form. Currently the participants are the third generation of Chinese Indonesian. The culture of Chinese and Indonesia has blended in this generation and it caused many changing of the address form. Some of them still preserve the original one, but some of them are not.

5.4.3. The not used forms

There are some forms which are not used again by the Chinese Indonesia in Semarang. Those forms are:

- a. Nephew and niece (page 32)
- b. Paternal side:
 - Grandfather and grandmother (page 33 and 34)
 - Older uncle (page 34),
 - Older aunt (page 35),
 - Older and younger male cousin uncle's and aunt's son (page 36)
 - Older and younger female cousin uncle's and aunt's daughter (page 37)
- c. Maternal side:

- Older and younger uncle (page 38)
- Older and younger aunt (page 39)
- Older and younger male cousin (page 39 and 40)
- Older and younger female cousin (page 40).

There are so many forms which are not being used. There are also reasons of why they are not used anymore. First, it is generalization. Generalization is the way to generalize something. We can see generalization in the form of nephew and niece. One hundred percent of the participants use the name to address nephew and niece. Normally, nephew and niece have their forms in Chinese but because in general, Chinese Indonesian, especially the third generations do not use the form, so they also do the same. Even they have never heard of the forms before. There is also generalization in the case of grandfather and grandmother from paternal side. Originally, they have different forms with the maternal side but now they use the same form to make it easier. The same thing also happens in older uncle and younger uncle from maternal side.

The second reason is simplification. A nuclear family can be a big family when they married and have kids. When you have an uncle from your father, he married and had a son; he will become your cousin. Then your uncle had another son. He will also become your cousin. In Chinese, there are the forms to address the

older one and the younger one. It becomes complicated when your aunt also married and had a daughter, and had another daughter because there are also different forms to address your another cousins. More complicated is there are also different forms to address your cousins from mother side. This complexity makes Chinese Indonesians simplify it. Cousins are in the same line with son and daughter; so to make it simple they only use the form of older and younger brother, and older and younger sister. For example, the older male cousin (uncle's son) should be addressed as *tang xiong* [daN] [siɒN] but as he is also older and he is also in the same status as a son so the participant will address him the same with older brother. Whether it is *koko* [koko], *Oh* [ɒh], or *Koh* [Kɒh]. The same thing also happens in older female cousin either from uncle or aunt.

The last reason is a reduced respect. When it comes to age differences, there is always a way of respect. When they are older, the younger will respect them by addressing with the right forms. If they address them with just the name, it will be considered as impolite. However, the sense of respect is reduced when it comes to younger people or family members. A name is the only form that is used to address the younger family member. The younger male or female cousin both from uncle and aunt and both from paternal and maternal side are the example. Because they are

younger, there is no such responsibility to preserve the original form to address younger family members. It makes the forms are gradually disappeared and not being used anymore.

The tendency of keeping the address form occurs because of the concern from the families to keep their identity, and to maintain their culture as a Chinese Indonesian. As we can see, minority language tends to shift to majority language. Therefore, some effort must be done to help the minority language survive.

The changing of the forms happens through language shift where the forms shift towards the majority language (in this case is Bahasa Indonesia). Some factors are contributing to this shift tendency. Some of them are the daily language. Currently almost every Chinese Indonesians are speaking in Indonesian. They are not using Chinese anymore because not everyone in Indonesia can speak Chinese. In fact, they need to communicate to other people to do some business or other importance like the economic reason and the need for work. This behavior makes the Chinese Indonesians have a tendency to speak in Bahasa.

While on the Chinese community, actually there are some Chinese Indonesians who still speak Chinese. However, they are the Chinese Indonesian from the first generations and second generations. There are a lot of first generations who are fluently in speaking Chinese but some of them have already passed away and did not have a chance to inherit

Chinese to the generations further. While from the second generations, there are some who still speak Chinese but because of the influence from the environment especially those who live in Indonesia, the Chinese is rarely being spoken. They have to learn Bahasa because it is the majority language in their area. Those who live in Java also learn how to speak Javanese in accordance to their necessity to survive in the area. Chinese is not being forgotten but they rarely speak it. They just use Chinese to speak with other Chinese Indonesians or to speak with their family to make their language maintenance. However, because they speak more Bahasa or Javanese, the shift of some of the Chinese language including the address form is almost inevitable.

CHAPTER 5

CONCLUSION

Address form is a way to name or address another. In Chinese Indonesian family relationship, there are many terms to address the family members. They have their own address forms and they have the reason of the maintenance of the address forms. In this analysis the writer focuses on the forms and the reason of the maintenance.

In the analysis, the writer finds that there are different forms of addressing the family members from father (paternal side) and from mother (maternal side). While the address forms of the nuclear family is the same whether they are from paternal side or maternal side. There are various reasons of the choosing of the forms for example: there are three forms of addressing father. They are “papa”, “papi” and “daddy”. The term “papi” is more used rather than the term “papa” which is the original form. As the writer analyzes, it turns out that the reason of using “papi” is the word convenience.

The general use is also a reason why they choose those address forms. For example the form to address the older sister which is “cicik” [cici?] is more used in Semarang rather than “cece” [cece]. Another reason of maintaining the address form is to keep their identity as Chinese descendants. In the case of younger brother’s address form, there is only one family who still maintain the original form which is “didi” [titi]. It represents that there are still some family who want to keep their identity as Chinese Indonesians.

The influence of the environment also plays a role in this address form maintenance. The form of younger uncle “shushu” [susu] is used by Chinese Indonesian in Semarang but they use it with the additional phone /?/ which becomes “susuk” [susu?]. It happens through the influence of the language used in the society.

The writer also finds out the tendency of keeping particular address form. There are the most preserved forms, the less used forms, and the not used forms. The reasons of the most preserved forms are prestigious, to show the identity, and the easiness. The reasons for the less used forms is the status of the family is less prestigious and the different ethnic of Chinese. The reasons for the not used forms are generalization, simplification, and a reduced respect.

The changing of the address forms happens through language shift where the forms shift toward the majority language. In this case it is Bahasa Indonesia and Javanese. There are some factors contributing to the shift. They are the daily language and the influence of the language used in the society especially in Semarang.

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APPENDIX

List of participants:

1	Name	Samuel Thendy
	Age	23
2	Name	Clara Elvina
	Age	19
3	Name	Lim Laren
	Age	19
4	Name	Vito Reinaldo
	Age	20
5	Name	Kwan Nita Yohana
	Age	23
6	Name	Nathasia Austin
	Age	20
7	Name	Tri Rahyuni
	Age	17
8	Name	Melita Mulyani
	Age	28
9	Name	Ryan Saputra
	Age	26
10	Name	Christoper Felix
	Age	30

List of Address Forms

1. Nuclear Family

Code	Mother	Father	Older Sister	Younger Sister	Older Brother	Younger Brother	Nephew	Niece
A	Mama	Daddy	Jejek	Name	Oh	Name	Name	Name
B	Mama	Papa	Cicik	Name	Koh	Name	Name	Name
C	Mami	Papi	Cicik	Name	Koko	Name	Name	Name
D	Mami	Papi	Cicik	Name	Oh	Name	Name	Name
E	Mama	Papa	Cicik	Name	Koh	Titi	Name	Name
F	Mama	Papa	Cicik	Nik	Oh	Name	Name	Name
G	Mama	Papi	Cicik	Nik	Koko	Nyo	Name	Name
H	Mama	Papa	Cece	Meme	Koko	Name	Name	Name
I	Mami	Papi	Cicik	Name	Koko	Name	Name	Name
J	Mami	Papi	Cece	Meme	Koko	Nyo	Name	Name

2. Paternal Side

Code	Grand-father	Grand-mother	Older uncle	Younger uncle	Older aunt	Younger aunt
A	Kung-Kung	Bobo	Pek	Susuk	Ko	Kuku
B	Engkong	Mak	Pek	Cek	Ko	Kuku
C	Engkong	Mak	Pek	Cek	Ko	Kuku
D	Engkong	Mak	Pek	Cek	Ko	Kuku
E	Engkong	Mak	Pek	Cek	Ko	Kuku
F	Engkong	Mak	Pek	Susuk	Ko	Kuku
G	Engkong	Mak	Pek	Cek	Ko	Kuku
H	Engkong	Mak	Pek	Cek	Ko	Kuku

I	Engkong	Mak	Pek	Cek	Ko	Kuku
J	Engkong	Mak	Pek	Cek	Ko	Kuku

a. Cousins from uncle's side

Code	Older Male Cousin	Younger Male Cousin	Older Female Cousin	Younger Female Cousin
A	Koko	Name	Cicik	Name
B	Koh	Name	Cicik	Name
C	Koh	Name	Cicik	Name
D	Oh	Name	Cicik	Name
E	Oh	Name	Cicik	Name
F	Oh	Name	Cicik	Name
G	Koko	Name	Cicik	Name
H	Koko	Name	Cicik	Name
I	Koh	Name	Cicik	Name
J	Oh	Name	Cicik	Name

b. Cousins from aunt's side

Code	Older Male Cousin	Younger Male Cousin	Older Female Cousin	Younger Female Cousin
A	Koko	Name	Cicik	Name
B	Koh	Name	Cicik	Name
C	Koh	Name	Cicik	Name
D	Oh	Name	Cicik	Name
E	Oh	Name	Cicik	Name
F	Oh	Name	Cicik	Name
G	Koko	Name	Cicik	Name
H	Koko	Name	Cicik	Name

I	Koh	Name	Cicik	Name
J	Oh	Name	Cicik	Name

3. Maternal Side

Code	Grandfather	Grandmother	Older Uncle	Younger Uncle	Older Aunt	Younger Aunt
A	Engkong	Mak	Ku	Ku	Wak	Ik
B	Engkong	Mak	Ku	Ku	Wak	Kim
C	Engkong	Mak	Ku	Ku	Wak	Ik
D	Engkong	Mak	Ku	Ku	Wak	Ik
E	Engkong	Mak	Ku	Ku	Wak	Kim
F	Engkong	Mak	Ku	Ku	Wak	Ik
G	Engkong	Mak	Ku	Ku	Wak	Ik
H	Engkong	Mak	Ku	Ku	Wak	Kim
I	Engkong	Mak	Ku	Ku	Wak	Ik
J	Engkong	Mak	Ku	Ku	Wak	Ik

Cousins

Code	Older Male Cousin	Younger Male Cousin	Older Female Cousin	Younger Female Cousin
A	Koko	Name	Cicik	Name
B	Koh	Name	Cicik	Name
C	Koh	Name	Cicik	Name
D	Oh	Name	Cicik	Name
E	Oh	Name	Cicik	Name
F	Oh	Name	Cicik	Name
G	Koko	Name	Cicik	Name
H	Koko	Name	Cicik	Name

I	Koh	Name	Cicik	Name
J	Oh	Name	Cicik	Name

Example of the using of the address form

1. Mau pergi kemana, *oh*?
2. *Nik*, nanti jangan lupa bangunin ooh ya.
3. *Koh*, bisa minta tolong nda?
4. Halo, *Wak*!
5. Jangan marah sama aku lagi ya, *cicik*.
6. Hari ini mau kemana, *pek*?
7. *Mami*, nanti jemput aku ya!
8. Jangan ngerokok terus, *daddy*!
9. *Ik*! Ada telpon!
10. Ya, *kuku*, nanti tak sampein ke papa.